The Three Functional Minds

- **Negative Mind** Reactive, protective.
- **Positive Mind** Constructive, risk-taking, seeking fulfillment and possibilities.
- **Neutral Mind** Assessing. Reflecting uniqueness of the soul.

Ahangkar The ego-sense which claims the impressions of the mind for its own and reacts to them.

Atman The essential Self, present within all creatures. Pure consciousness. The mind merely reflects that consciousness, so appears to be conscious.

Buddhi The component of the mind which perceives reality, discriminates and classifies the impressions which the *manas* receives.

Chitta The Universal Mind.

Gunas The three conditions of matter: *sattva*—saintliness, pure essence; *rajas*—imperial, active, creative or initiating energy; and *tamas*—inertia or decay.

Manas The recording component of the mind, which receives impressions gathered by the senses from the outside world.

Prakirti Matter. Primal Nature. Evolves under the influence of *Purusha*, so the Self may enjoy experience. Composed of the three *gunas*.

Purusha Unmanifest spirit.

Samskaras Tendencies, potentialities, and latent states which exist in the subconscious and unconscious areas of the mind. They are built up by the continued action of the thought-waves, and create new thought-waves. Our *samskaras* define our character.

The Mind Exists as a Servant to the Soul

SUCCESS, HAPPINESS AND A FLOW OF PROSPERITY are the result of mastering the mind. The mind exists as a servant to the soul, the *Atman*. But the mind is also a vast mechanism with its own characteristics and its own momentum. When the mind is aligned with the soul, each thought that is stimulated from the intellect is perceived and acted on with clarity and reality. When the mind is full of unconscious identifications, emotions, projections, intentions, and attachments, the thought is perceived for other than what it is. The masked thought becomes the basis of many false judgements and fruitless commitments.

If the 81 facets can be controlled so that with each thought, the mind perceives it clearly and surrenders to the intention of the soul, then inner and outer peace are granted.

Yogi Bhajan has outlined the art and science of the control of the 81 facets of the mind. Through the use of Kundalini Yoga, these 81 facets regulate the reaction of the personality, body and mind to each thought. If the 81 facets can be controlled so that the mind perceives each thought clearly and surrenders to the intention of the soul, then inner and outer peace are granted.

THE QUALITIES BEHIND ALL THOUGHTS

In classical yoga philosophy, the soul is accompanied on it's journey from God through the creation by the mind. *(See the diagram on next page.)* The mind is part of Nature, *Prakirti*. *Prakirti*, which includes both material and mind, is governed by the three primary forces or qualities called the ***gunas***. The three *gunas* are ***sattva***, ***rajas,*** and ***tamas***. *Sattva* is subtle, sublime, clear, neutral, and pure. *Tamas* is heavy, confused, concealed, slow, unwavering, and persistent. *Rajas* is fiery, active, initiating and is the power of transformation. These three qualities constantly intertwine, intermingle, intermix, contrast, advance, and withdraw in various combinations with each other. It is these special combinations of quality that exist before the manifestation of thoughts. They are underneath or behind all things in creation. *(See Yogic Philosophy chapter for more on the gunas.)*

CHITTA—THE BASIC MIND

The three *gunas* operate to create the many functions of the Universal Mind, or ***chitta***. The *chitta* is divided into three major functions that reflect the three *gunas*:

- The *sattva guna* is reflected in the ***buddhi mind***. The *buddhi* mind perceives reality, discerns what is real from unreal, assesses neutrally and judges in relation to Infinite identity. It represents the heavenly phenomena in activity of totality as totality.
- The *rajasic* element reflects into ***ahangkar***. *Ahangkar* is the part of the mind that grants identity and attachment. It gives the sense of self, of boundary, of containment, and the beginning of identity to the various blends of quality of the *gunas*. It represents, in its most positive sense, the heavenly activity of the coexistence of totality within a vacuum, for at this point it is unmanifested. Totality within a vacuum means that there are no boundaries or other defining aspects to contain the totality. Instead, all the qualities are mixed, and are defined by their own combinations among themselves.

▸ The third *guna*, *tamas*, reflects into the aspect of the mind called ***manas***. This is the lower mind, the sensory mind. It is the one most commonly dealt with by the psychologists in contemporary times. Along with the images, sounds, feelings, and smells of all the senses combining into reactive and creative sequences, *manas* also includes the subconscious reactions and commotions that are stored. *Manas* represents the heavenly activity of the coexistence of totality within the finite.

The mind, or *chitta*, takes on a particular blend of qualities in association with each thought that passes through it. The blend of qualities is the result of the relative levels of activity of the *buddhi, ahangkar*, and *manas* capacities of the mind. The individual, through experience in the world, and through reaction to her or his own mental phenomena, creates various reactions that are recorded into the subconscious and superconscious mind. This accumulation of actions and reactions forms a momentum of the mind. If the thought from the intellect does not perfectly agree with the long established momentum of the mind, the mind reacts by projecting a particular blend of colors around the thought. That color then interacts with the personality, projections, and interactions of that individual.

Basic Characteristics of the Mind

▸ ***First, the mind is largely automatic.*** Since the mind is fast, and beyond the categories of time and space, it supports your actions with many more thoughts than you could ever act on. The result of this is that it is not you who thinks. Your mind thinks, not you. It floods you with thoughts, both wanted and unwanted, intended and unintended. Not all thoughts support the you which is you. You are awareness itself and not all these thoughts. You are actually carried through the soul.

▸ ***Second, the mind is ever moving.*** If it stops it cannot function. It is not a local phenomenon. Just like in the ocean you can feel waves that were generated from far away, so in the mind you have thoughts and feelings from the entire universe and every other person. The places and people you are most attuned to and attached to are what usually fill your stream of thoughts. As you become more neutral and non-attached the scope of those thoughts and feelings widens.

▸ ***Third, the mind functions best on contrasts.*** It seeks polarities and tends to classify things in pairs, in positive and negative, in good and bad. Consider your eyes. They constantly move with motions called saccadic motion. If this is stopped artificially with a drug, you cannot see. Your eyes need the movement to provide contrasts and comparisons so your nervous system can construct your vision. It is the same with the mind. It seeks contrast and polarity. Since the mind is impersonal as well as personal, you find this search for contrast and extremes throughout nature.

▸ ***Fourth, the mind is just as material as the body, only it is subtler.*** Water exists in degrees of subtlety from vapor to liquid to ice. Just so, you can think of the mind as the vapor, the feelings as water, and the neurons and connections as ice. The mind is a structure, a process, and an energy that lets your awareness operate and manifest in this creation. You can observe it and you can change it. You can affect it with gross things like food, powerful things like breath, and subtle things like thought. It has its own flow, structure, and metabolism.

The mind itself does not stop. That is why "a point of stillness" is one of the essential tools you need to look into the mind. This is where special techniques like meditation, mantra, and breath control are needed. Using the mind to try and convince the mind to be still is like stopping a hurricane by blowing at it. There is too much going on. A further difficulty is that you use your mind to observe your mind. Just imagine two mirrors facing each other at a slight angle. If you put a candle in between and look into the mirror, you can see hundreds of candles, reflections upon reflections. The mind can reflect back on itself and create images within images, thoughts within thoughts.

We need to be able to affect the mind without getting caught in an infinite self-reference. To do that, we need to understand the structure of the mind, recognize the origin of thought, and consciously determine which thoughts are consistent with our true self. Facets of your mind regulate the reactions of the personality, body, and mind to each thought. If the 81 facets can be controlled so that the mind perceives each thought clearly, then the mind can align with the intention of the soul. The result is effectiveness, inner and outer peace, and awakened intuition.

FROM *THE MIND: IT'S PROJECTIONS AND MULTIPLE FACETS*, BY YOGI BHAJAN AND GURUCHARAN SINGH KHALSA.

The Three Minds

Negative • Positive • Neutral

There are three functional aspects to the mind:

▸ ***The Negative (or Protective) Mind*** is given for survival. It is reactive, protective, and searches for potential danger. It is senstive to pain, and it shields you from the forces that may disrupt or destroy.

▸ ***The Positive (or Expansive) Mind*** searches for pleasure, fulfillment, and possibility in how you can utilize things in your experience. It is constructive, risk taking, and active.

▸ ***The Neutral (or Meditative) Mind*** is the mind that judges and assesses without attachment in relation to your own purpose and reality. The Neutral Mind observes the actions of both the Negative and Positive Mind, and judges both in relationship to your higher self. Each thought is filtered through the Negative, the Positive, and the Neutral minds.

These aspects of the mind are developed differently in each individual. Some people have a stronger Negative Mind, or a stronger Positive Mind, or a stronger Neutral Mind. Occasionally, all three are strong, existing in balance. This is the enlightened mind. It is flexible and creative, and able to reflect the uniqueness of the soul.

Patanjali's Eight Limbs & the Three Minds

- The *Negative Mind* is mastered with *yamas* and *niyamas*.
- The *Positive Mind* is mastered with *asanas* and *pranayam*.
- The *Neutral Mind* is mastered with *pratyahar*, *dharana*, *dhyana*, and *samadhi*.



THE MEDITATIVE MIND IS THE NEUTRAL MIND that runs your destiny. There are three ways to conduct your destiny: Through the law of karma—action and reaction; you can tune into the magnetic field of the Earth and just float with it as a freeloader; or, your life can be run by that magnetic, attractive, creative, meditative, Neutral Mind. That way you do very well.

—YOGI BHAJAN

THE CYCLE OF THE INTELLECT

Imagine the soul giving the radiant impulse to the mind to have *manas*, *ahangkar*, and *buddhi* activate the intellect to produce a thought. When that thought is released through the intellect, which is part of the mind, it produces feelings, which produce emotions, which then result in desires, which lead to action. This sequence of manifestation is universal. *(See diagram next page.)*

But there is a problem. When the intellect releases the thought, it is compelled to do so from the soul. The mind itself has gathered biases, attachments, and blends of actions and reactions in the subconscious, through experience. When the thought is released, the mind processes it via a complex blend of *manas, ahangkar, buddhi*, positive, negative and neutral forces. The Negative, Positive and Neutral Minds divide themselves into 81 blends—81 different combinations—of these six elements. That mental facet then surrounds the thought that is released from the intellect with a projected color. The color represents a ray in the aura; it also represents the activity of the chakras in the individual. So, the thought becomes clouded, fogged, or surrounded by a particular color. That color then progresses on to produce feelings, feelings go on to produce emotions, as if the thought were that other color. Now that the thought is surrounded by the colors, it is cloaked in such a way that the reactions and desires that follow in the cycle of the intellect are now reacting to the fogged color, rather than to the thought itself. Each of the 81 aspects of the mind produces a specific cloaking action on the thoughts released by the intellect. That cloaking produces a lack of clarity, a lack of accurate structure of the thought and the nature of the color that surrounds it, thus producing much pain from a person's inappropriate actions.

ENTER, THE WILL

The universal release of thought from the intellect, which leads to feelings and then to emotions, desire and action, has two points at which the will—coming from the soul—can be applied:

▸ *Between emotion and desire*, you can be attached or unattached to the specific thought that is going through the sequence. Much meditation is applied at that juncture, because to get emotion to become desire, the element of *ahangkar* and personal attachment must be added.

▸ *Exactly at the release point of intellect to thought*, is the other place where will is effective. This is the same place at which the facets of the mind automatically apply themselves. If will is applied at that level, the mind is trained to surrender the cloud around the thought, and to bring the color around the thought to clear or to white, so that it can be perceived as it is.

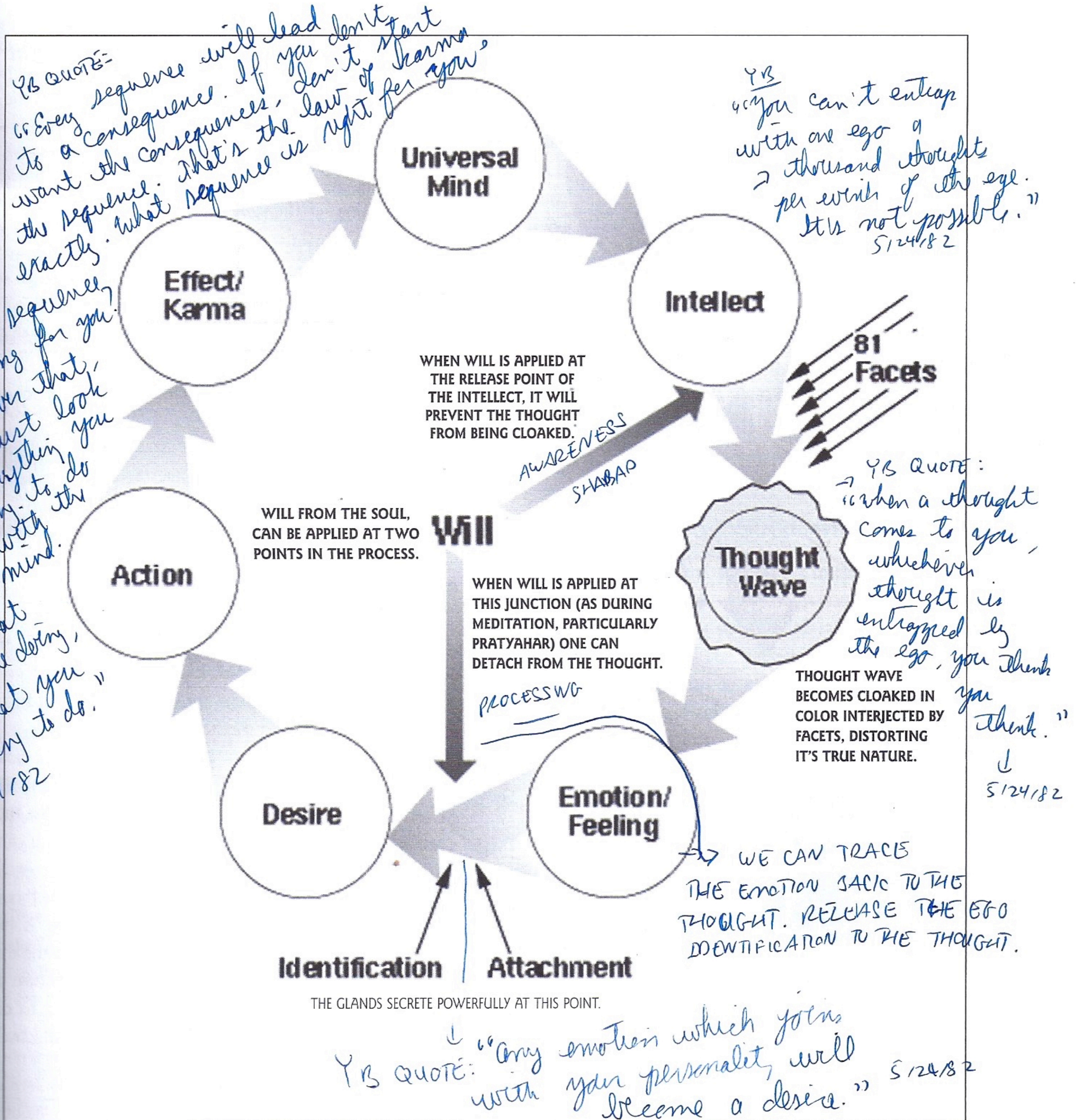
KUNDALINI YOGA

The techniques that alter the 81 facets are described in detail in the technology of Kundalini Yoga. It is the process of engaging the conscious, the subconscious and the superconscious at the point of origin of the thoughts. This is most effectively done through *Naad Yoga*.

The colors or rays that the 81 facets utilize are also represented and bal-

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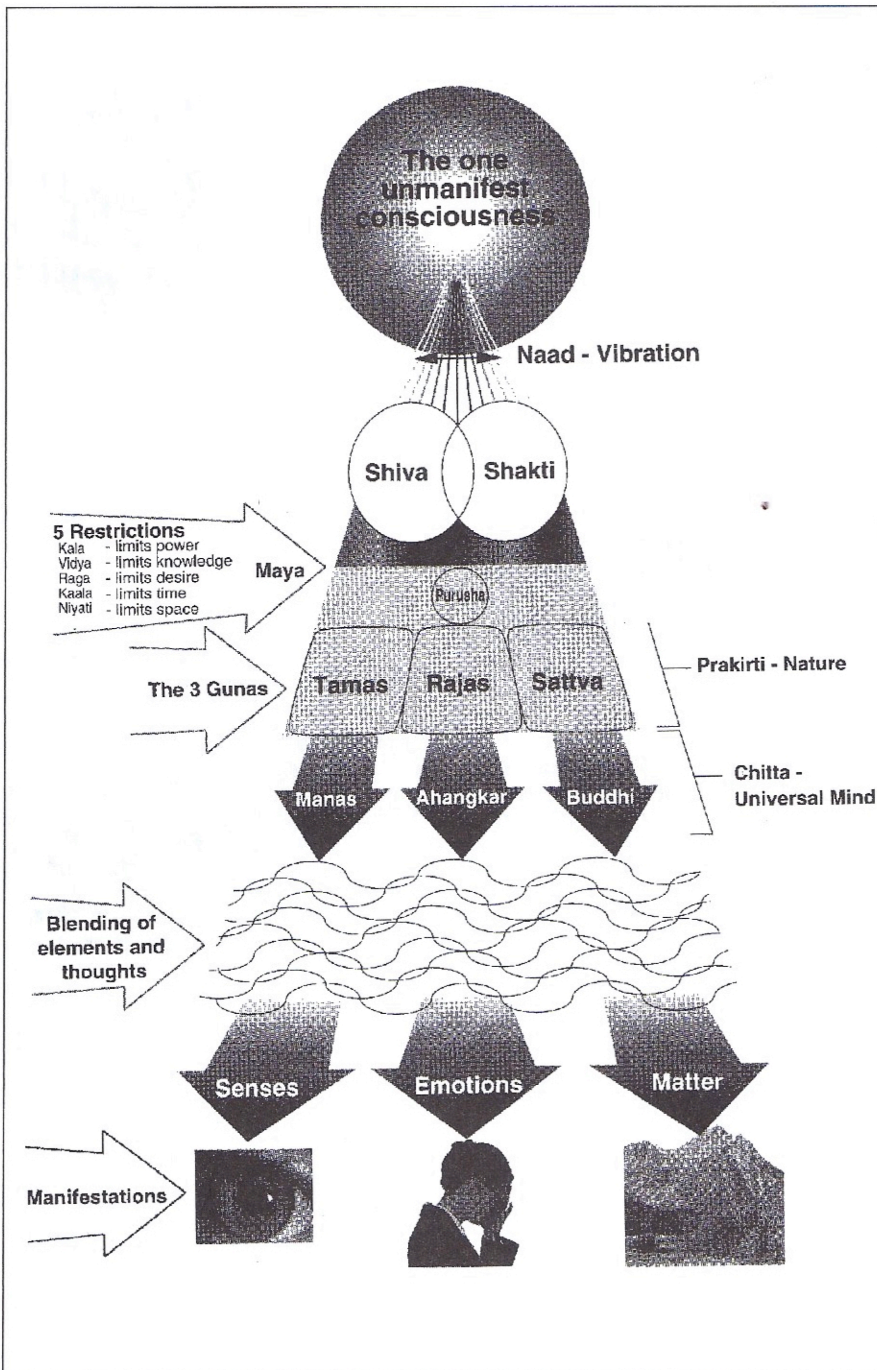
YOU NEED YOUR NEUTRAL MIND TO HEAR YOUR INTUITION, CONSTANT WHOLISTIC INTELLIGENCE)



The Cycle of the Intellect

Yogi Bhajan "So what do you have to do? He should be intuitive. He should (does a Sikh) be conscious and sensitive enough to know." 9/11/90

FROM *THE MIND: IT'S PROJECTIONS AND MULTIPLE FACETS*, BY YOGI BHAJAN AND GURUCHARAN SINGH KHALSA.



Cosmic Law of Manifestation & Being

The origin and seed of all we experience is unmanifest and subtle. First is consciousness, then vibration, then separation into the three forces or *gunas*. Then the blending of elements and thoughts manifests in the world of the senses, emotions, and matter.

FROM *THE MIND: IT'S PROJECTIONS AND MULTIPLE FACETS*, BY YOGI BHAJAN AND GURU CHARAN SINGH KHALSA.

The Structure of a Thought

Each thought that is produced in the intellect is like a well-crafted sculpture. It has its own form, its own dimension, its own internal structure. Yogi Bhajan has said that each thought has:

- An ***antra***, which is its essence.
- This *antra* has a characteristic ***jantra***—dimensional proportion.
- A specific ***bantra***—the kind of structure that supports it.
- A characteristic ***mantra***, or sound vibration.
- A ***yantra***, or visual form; radiance.
- This thought then engages the universe in a complex way. It is called ***tantra***—the web of polarities that holds the essence of the thought.
- That web has a projected path of action in the universe—***patantra.***
- The perfection and completion of that orbit of action in relationship to the essence of the projected thought, aligned with the soul is called ***sotantra***.

All of these together form a powerful projected reality with the thought. That is its essence. If you can react to the thought at its true structural essence, you can gain power over its manifestation.

When the 81 facets cloak the thought in the color, this internal structure is hidden, and you can no longer react to the thought in its own actual nature with its own specific requirements. It is like trying to drive a car with a paddle—it is ineffective and inappropriate.

